CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

VOL. III. BOSTON, FRIDAY EVENING, APRIL 16, 1824. No. 36.

Miscellanies.

ON DEATH.

Sure 'tis a serious thing to die! my soul,
What a strange moment must it be, when near
Thy journey's end, thou hast the gulf in view!
That awful gulf no mortal e'er repass'd
To tell what's doing on the other side.
Nature runs back, and shudders at the sight,
And every life-string bleeds at thoughts of parting;
For part they must; body and soul must part;
Fond couple! link'd more close than wedded pair.
This wings its way to its Almighty source,
The witness of its actions, now its judge;
That drops into the dark and noisome grave,
Like a disabled pitcher of no use.
If death were nothing, and naught after death;
If when men died, at once they ceas'd to be,
Returning to the barren womb of nothing,
Whence first they sprung; then might the debauchee
Untrembling mouth the heavens:—then might the drunkard
Reel over his full bowl, and when 'tis drain'd,
Fill up another to the brim, and laugh
At the poor bugbear death:—then might the wretch
That's weary of the world, and tir'd of life,
At once give each inquietude the slip,
By stealing out of being, when he pleas'd,
And by what way, whether by hemp or steel;
Death's thousand doors stand open.—Who could force
The ill-pleas'd guest to sit out his full time,
Or blame him if he goes?—Sure, he does well,
That helps himself as timely as he can,
When able—but if there's an *hereafter;*
(And that there is, conscience, uninfluenced
And suffer'd to speak out, tells every man;)
Then must it be an awful thing to die. *Blair.*

INDIA.

The last London Quarterly Review contains an interesting article on India, in a review of Sir John Malcolm's Memoir of Central India. The country comprehended under the title of Central India, is situated northeasterly from Bombay, and extends from 22 to 25 deg. north latitude, and from 74 to 80 east longitude. Among other very interesting statements relative to the inhabitants of this country, the author alludes to their moral and religious state, which opens a field for the Reviewer to comment on the policy of those who have been labouring to introduce Christianity among them. These remarks, coming as they do from a source of acknowledged Orthodoxy, and from a Journal of the highest reputation, are entitled to great consideration, and cannot fail, it should seem, to shake the confidence of the zealous supporters of these missions in the practicability of making any effectual progress in Christianizing the natives of India, by their present system of operations.

On page 409, the Reviewer remarks,

The wisdom and sound policy of not irritating the Hindoo population by opposing or contemptuously deriding their usages and superstitions, are strongly pointed out in every part of Sir John Malcolm's book. He observes that such as have no foundation but ignorance must, by time and the effect of example, give way; and the natives will be prepared to receive as a blessing what, if too hastily obtruded, they will be too apt to consider as meant for their degradation and ruin; but their improvement, he contends, will necessarily be slow; and must proceed from themselves, influenced by our measures and example, but not thrust upon them. In this spirit he recommends that we should protect and encourage their own schools, which are found in every village. With respect to the character of the schools established by missionaries at and near the presidencies, there are various opinions; but Sir John Malcolm concurs with Mr Elphinstone in thinking that nothing would be more dangerous than the extension of them into countries just emerging from anarchy, and where the English character is scarcely known.

The Abbe' Dubois has just published a short account of the state of Christianity in India.—The life and attainments of this missionary singularly qualify him for the subject. He devoted himself for thirty years to the severe duties of his profession. At Mysore he lived *as* the natives, and *with* them, and submitted to every restraint and privation; in a word, he adopted the usages and prejudices of the inhabitants, as the early Jesuits were accustomed to do, in order to forward the views of his mission. No man was more respected by all ranks, and classes and casts; even the Brahmins courted his friendship, and the first English officers and residents at Mysore sought his accquaintance, and availed themselves of his superior knowledge and information—and this is his opinion;

"The Hindoos are a people entirely different from all others. You may, if you choose, exercise over them the most despotic sway; you may oppress them by every kind of tyranny; you may overload them with taxes, and rob them of their property; you may carry away their wives and children, load them with chains, and send them into exile; to all such excesses they will perhaps submit; but if you speak of changing any of their principal institutions, either religious or civil, you will find them a quite ungovernable people, never to be overcome on this point; and it is my decided opinion, that the day when government shall presume to interfere in such matters, will be the last of its political existence."*

The mutiny at Vellore affords a striking example of the truth of the Abbe"s observation. The ostensible cause, it is true, was the introduction of some foppery into the dress of the native troops, such as changing the turban for a cap or helmet, and obliterating the mark in the forehead, which, being unnecessary innovations, were, in themselves, sufficiently annoying to a people attached to ancient usages—but they were also considered as the forerunners to a forcible change of their religion, and preparatory to their being made Christians. The government very properly used every means of setting the minds of the Hindoo population at rest on this subject; and though the influx of missionaries created some alarm for a time, the judicious measures of Lord Wellesley, in putting them under regulations and restraint, finally tranquilized the guardians of the ancient faith; since which the missionaries at or near the presidencies are said to be considered by them as perfectly harmless, because, though tolerated, they are not encouraged by the government. Their conversions, as they call them, are confined to the lowest of the population, or to those who, having lost their caste, are glad to resort to any means of obtaining food and fresh connections. If any man could hope to succeed in making converts to the Christian faith, it was the mild and unpretending Abbe'; and what was the amount of his success in five-and-twenty years? take it in his own words,—"between two and three hundred converts of both sexes; of whom two-thirds were pariahs, or beggars, and the rest composed of sudras, vagrants and outcasts, who, being without resource, turned Christians for a time, and relapsed when any thing better offered;—and I am verily ashamed," adds the Abbe', "that the resolution I have taken to declare the whole truth on this subject, forces me to make the humiliating avowal, that those who continued Christians were the very worst amongst my flock."

The Roman Catholic ritual would appear to be that of all others best calculated to make an impression, and to gain proselytes. "It has as the Abbe' well observes, a *poorga*, or sacrifice; it has processions, images, statues, *tirtan*, (or holy water) fasts, *tittys*, (or feasts) prayers for the dead, invocation of saints, &c.—all which practices bear more or less resemblance to those in use among the Hindoos." Yet it failed altogether. What chance of success have the rash, unconciliating evangelical missionaries, pouring forth, (says the Abbe) in their blind zeal, anathemas and indiscriminate abuse both *of* the natives and *to* the natives? proclaiming,—for example,—"that the men are without honesty, and the women without chastity . . . and that every mother among the tribe of Rajpoots puts her female child to death as soon as born." In answer to this last slander, the Abbe says, "I appeal to all the British officers of every battalion serving under the three presidencies, and I boldly defy them to quote a single instance of this horrid kind."

Nor are their hasty versions of the Scriptures much calculated to raise the sacred writings in the opinion of the Hindoos. The language is low and vulgar, utterly destitute of the majestic simplicity of the original, and of our own excellent translation. A Vakeel attached to one of our corps, having in his possession a copy of these versions, was asked by the colonel what he thought of it? the answer was short.—"Very ill written; much I don't understand; some good stories, some bad; a great deal of nonsense." This opinion was, perhaps natural enough in a Hindoo: the bad stories were, no doubt, the frequent mention of the sacrifices of heifers; the nonsense was the incorrect language of the translation, together with the reader's limited knowledge and want of preparation for such a subject. So repugnant, indeed is the slaughter of kine to the feelings of a Hindoo, that a Brahmin would feel himself defiled by having a book in his possession which mentioned it. An instance is related by Dubois of his having one day explained to his congregation the parable of the Prodigal Son, in which the mention of killing the *fatted calf* gave such offence, that he was advised to leave that part out in future, otherwise the pagans would be confirmed in their opinion of the Christian religion's being a low or pariah religion.

The Jesuits certainly contrived to manage these matters better, and cautiously abstained from translating such portions of the Scriptures as they knew would be injurious to their cause. Some of their translations are still extant, and are read and esteemed among the Brahmins as classical works. The late Mr Ellis, of Madras, (a man of excellent taste, and deeply skilled in Oriental literature,) once heard read aloud, by a native Professor of the College, in the Malabar language, the episode of the fight between David and Goliah, in which he said the route of the Philistines was one of the finest passages he knew in any poetry, and excited universal admiration among the native hearers.

Desirable as it would be, on every consideration, to introduce the Christian religion into India, we fear, if we may use the expression, that the *fulness of time* has not yet arrived, and that the present attempts are calculated rather to retard than hasten it. If effected at all, it must (as we have repeatedly observed) be gradually, and by the example and influence of the local government. It was a very natural question which a Brahmin put to one of the Serampore missionaries—"Why do you not first convert your own countrymen, before you attempt to convert us?" We have recently, it is true, appointed a bishop, and an archdeacon, and a few chaplains—but what are they among the millions of our subjects? As a matter of policy, as well as of duty, it might not probably be found injudicious to erect small but suitable chapels at every residency, with a good organ in each, and solemn music, to allure the natives to attend; it might happen that some who "went to scoff," would "remain to pray."

At all events, whatever degree of interference be deemed advisable, it should be committed to the judgment and discretion of the local government, who are best acquainted with the usages and prejudices of the natives, and with the safest means of correcting the errors and improving the condition of the vast population submitted to our rule; for we should never forget that the relation between that population and us, is that of a conquered people to its conquerors,—the former being about twice as many *millions* as the latter are *thousands*, and consequently that our dominion is solely upheld by opinion. Hitherto the improvement may have been slow, but it has been progressive and certain; the condition of the natives in every part of India, to which our sovereignty or influence extends, has been greatly ameliorated, and their happiness promoted by every rational means. We hope and trust, therefore, that the local government will not be interfered with, in consequence of the restless spirit of a few ultra-philanthropists, the activity of whose benevolent feelings appears to expand in the direct ratio of geographical distance. These gentlemen are not satisfied, unless the work of an age be compressed into the space of a day; they have no regard for consequences. "We must not," says Sir John Malcolm, "be diverted for one moment from our object by the clamour of those, who, from only half understanding this great subject, seek to interest popular opinion, and national pride and prejudices, on the side of systems of speculative reform and rash innovations, as crude as they are dangerous.

In stirring the question of the *sutties* in the East, we are as far from impeaching the good intentions of Mr Fowler Buxton, as we are those of Mr Wilberforce for his zealous endeavours to effect the liberation of the blacks in the West; but we must be permitted to doubt the practical wisdom and discretion of both. The affairs of this world are not to be governed, nor the happiness of mankind secured, by intentions, however good, which militate against a sound and prudent policy. If, by a misplaced zeal, an insurrection should spread in one hemisphere, and a rebellion be created in the other, (results, we regret to say, far from impossible,) it would be but a poor apology to plead that no such calamities had been contemplated. These gentlemen, and those who think with them, ought to be aware, that the only effect of their interference would be to increase the evil they meant to prevent,—just as the victims rushed in greater numbers to fling themselves under the wheels of the Juggernath car, when we attempted to stop its career; whereas, since it has been treated with neglect, the priests are unable to procure a single sacrifice.

We say nothing here on the subject of what is called a *free* press in India, being fully persuaded that such a proposition, let it come from what quarter it may, will be entertained with just suspicion; and we earnestly hope that, so long as we have honest and intelligent rulers in that country, it will be sedulously protected from the certain and incalculable mischiefs which such an engine, in the hands of needy and unprincipled adventurers, cannot fail to produce. We entirely agree with Sir John Malcolm, in thinking "that it is our duty to diffuse knowledge and truth;" but "that it is also our most imperative duty to exercise our best judgment, *as to the mode* in which blessings shall be diffused, so as to render them beneficial." We cannot better close these remarks, than by quoting the concluding paragraph of his excellent work;

"Since we have obtained sovereignty over them, [the natives] we have greatly ameliorated their condition, and all rational means have been employed to promote their happiness, and to secure to them the benefits of good government. By premature efforts to accelerate the progress of the blessings it is our hope to impart, we shall not only hasten our own downfall, but replunge the natives of India into a state of greater anarchy and misery than that from which we relieved them. Let us, therefore, calmly proceed in a course of gradual improvement; and when our rule ceases, for cease it must, (though probably at a remote period) as the natural consequence of our success in the diffusion of knowledge, we shall have the proud boast that we have preferred the civilization to the continued subjection of India. When our power is gone, our name will be revered; for we shall leave a moral monument more noble and imperishable than the hand of man ever constructed."

Many persons never give any thing in charity except when solicited. The truly benevolent seek out those who are in need; for objects the most unfortunate and most deserving suffer in silence, hiding themselves in obscurity, fearing to ask assistance.

* Letters on the State of Christianity in India, p. 66.

SWEDENBORGIANISM.

The April number of the Christian Spectator contains a letter from Mr Samuel Worcester, written with great candour and moderation, in vindication of Swedenborgianism, and in reply to an article on the same subject which lately appeared in that work.—At the close of this letter the editor of the Spectator has the following very just remarks on the Swedenborgian doctrine of correspondences:—

Swedenborgians are not the first who have discovered that the Bible contains a great deal more than it might seem to do. Cocceius discerned in every word of Scripture all its possible meanings united; and the Rabbins perceived that on every point of Scripture hung mountains of sense. "With these principles of interpretation, or the science of correspondence, (which seems to us to be neither better nor worse,) for our guide, the Bible does indeed become astonishingly instructive;" for it teaches every thing on every page; and the historical parts are a hundred-fold more full of doctrine than the preceptive. We may find in it all sorts of allegories, analogies, and hidden mysteries, by which to confirm or nullify all manner of creeds and doctrines. Thus a Jesuit may make the greater light to mean the Pope, and the lesser light and stars, kings and princes subject to the Pope. Adam Clarke may prove conclusively the doctrine of falling from grace, from the circumstance of the lamps going out, in the parable of the ten virgins.

A multitude of interpretations may be given to the same passage, all equally consistent with the text, however inconsistent they may be with one another.

In short, all schemes of doctrine may be made out with equal facility by this allegorizing mode of interpretation. The moment we adopt it, "the world is all before us where to choose."

The science of corresdondence might have given Swedenborgianism an unbounded ascendency over the minds of men in the dark ages, but it cannot hope to make much head against the progress of knowledge, and especially of biblical knowledge, at the present day.

The following extracts are from the late Journal of Messrs Fisk & King, missionaries in Palestine.

June 16. In the afternoon we made a visit to the Greek Metropolitans, and then went into the library of their convent. Among the manuscripts we found an ancient copy of the New Testament, which we spent some time in examining. The disputed passage, 1 John, v. 7, is entirely wanting. The 7th and 8th verses stand thus; "For there are three that bear record, the spirit, and the water, and the blood," &c. Acts xx. 28 reads thus; "the Church of the Lord and God, (τοῦ Κυρίου καὶ θεοῦ) which he hath purchased" &c. 1 Tim. iii. 16, and Rom. ix. 5, are as in the common copies now in use.

Friday June 20. A little past noon we walked down to the west wall of the temple on mount Moriah, where the Jews go on Friday to lament over the destruction of the Temple. The wall where we saw them appeared to be 50 or 60 feet high, in the lower part of it were nine rows of stones, each about three feet and a half thick; and then sixteen rows of smaller ones. These two parts of the wall appear to have been built at different times. Probably the lower stones were employed in the second temple; for, though its walls were thrown down, there is no reason to suppose that all the stones were removed. The Jews themselves say that no part of the wall of the second temple now exists. The Jews pay annually a certain sum to the Turks for the privilege of visiting this place. We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung, and rejoiced, and triumphed.

DYING FROM HOME.

It is a sad thing to think that we must die away from our home. Tell not the invalid who is yearning after his distant country, that the atmosphere around him is soft, and the gales are filled with balm, and the flowers are springing from the green earth; he knows that the softest air to his heart, would be the air which hangs over his native land; that more gratefully than all the gales of the south, would breathe the low whispers of anxious affection; that the very icicles clinging to his own eaves, and the snow beating against his own windows, would be far more pleasing to his eyes, than the bloom and verdure which only more forcibly remind him how far he is from that one spot which is dearer to him than the world beside. He may indeed find estimable friends, who will do all in their power to promote his comfort and assuage his pains; but they cannot supply the place of the long known and the long loved; they cannot read, as in a book, the mute language of his face; they have not learned to communicate, without hesitation, all his wishes, impressions, and thoughts to him. He feels that he is a stranger; and a more desolate feeling than that could not visit his soul. How much is expressed by that form of oriental benediction —*may you die among your kindred.*

Thacher's Memoirs.

CHRISTIAN REGISTER.

BOSTON, FRIDAY EVENING, APRIL 16, 1824.

UNITARIANISM IN SCOTLAND. In the last number of the Philadelphia "Christian," we have an account of the conversion to the Unitarian faith, of the Rev. DAVID LOGAN, of Dundee, Scotland. Some very interesting extracts are given in the Christian, from an Introductory Address delivered by Mr LOGAN, at the Unitarian Chapel, in Dundee. Alluding to the history of his own religious views, the author speaks to his readers in the following interesting manner:—

"The author of the following Discourse, and defence of Unitarianism, is not a hereditary Unitarian. He is a convert. The renouncement of the doctrine of the Trinity cost him many pangs. It was the faith of his fathers—the faith which he cherished—the faith which men hoped he would defend—and glad would he have been, when he began to suspect its erroneousness, if he could have excused himself from an impartial inquiry into the evidences of the opposite doctrine. But this he could not do. A strong suspicion that all was not right in his creed having been excited in his mind, by a cause from which one would not have anticipated such an effect—excited by an orthodox sermon—he could not stifle it as some can do, by calling it a temptation of Satan, or by some other convenient expedient. He felt himself bound to inquire. He did inquire, and the result was, what some call heresy, and what I call truth.

"But, besides the duty of inquiry, he felt that he had another duty to perform—that of avowing his belief. This duty also he performed; and though poverty was before him—though obloquy was before him—though it grieved him to thwart a father's wishes, who, having conducted him through eight sessions of education in the University of Glasgow, was now so near the close of the long preparation, to be so painfully disappointed, he nevertheless became an Unitarian preacher; and now, as a defender of Unitarianism, he calls upon his Trinitarian countrymen, as Christians, to search the Scriptures; as Protestants, to scorn subjection to human authority, to be manly in the exercise of their own understandings—to be unprejudiced, that if his be the truth they may embrace it, and that if theirs be the truth, they may with some reason reject his error."

EVANGELICAL MISSIONARY SOCIETY. Our correspondent 'O,' requests us to state the amount of the annual subscription to this Society, and the place where subscriptions may be paid. We cheerfully comply with this request, by informing the friends of the Society, that the annual subscription is only *one dollar*, except to those who voluntarily tax themselves more. The Treasurer of the Society is BENJ. GUILD, Esq. whose office is near the head of State Street, where subscriptions will be received. We think the suggestion an important one, relative to the appointment of *Collecting Committees* in the several societies. There can be no doubt that the members of our churches and religious societies are almost universally friendly to the plan and objects of this Society, so far as they understand them; and it is equally probable that on a suitable application they would cheerfully enrol themselves as its members, and cast in their mite to replenish its funds. It would certainly seem then a commendable act of benevolence, on the part of the active and influential members of our churches, to put in operation some system for the annual collection, in their own Societies, of such sums as the friends of the institution may be willing to contribute.

Any gentlemen who may wish to awaken the zeal of their friends in behalf of this excellent charity, can by calling at this office, obtain for distribution copies of a late Address of the Trustees in behalf of the Society. From this Address may be obtained a fair view of the objects, character, and spirit of this Society; and it seems to us that no person can read it, and reflect on the numerous applications for aid, that are now before the Society, without resolving to appropriate yearly, at least the small pittance of one dollar, for the strengthening and enlargement of the operations of the Society.

P. S. Since the above was in type, we have been requested by the Treasurer of this Society to acknowledge the receipt of the following sums,—

Ten dollars in a blank envelope.
Fourteen do. from Rev. J. WHITE, collected in the West Parish, in Dedham.
Thirty do. from Ladies of the Rev. Dr PRINCE'S Society, in Salem.

JOTHAM ANDERSON. We have this week advertised the *Recollections of Jotham Anderson*, the little work which we lately announced as in the press. Those who have read the Christian Register since the commencement of these numbers, have, we trust, a sufficient sense of their merit, to require no recommendation of them. To those who have not seen them, we feel perfectly safe in saying that we think they will find themselves so much entertained and instructed by the perusal as to feel that their 37 cents is well appropriated in the purchase. The book may be obtained at this office, and at most of the bookstores in this city.

RELIGIOUS INTELLIGENCE.

The Rev. JAMES WALKER, of Charlestown, has been chosen to deliver the sermon before the Ancient and Honorable Artillery, at their annual election in June.

The Rev. FRANCIS JENKS, from the Theological School in Cambridge, Mass. will preach in the Capitol to-morrow, at 11 in the morning and 4 in the evening. *Richmond (Vir.) paper, April 3.*

A VOLUME OF SERMONS is about to be published, at the South, under the title of the *Southern Preacher*. The sermons are to be selected from the manuscripts of a number of the most distinguished preachers of different denominations in the Carolinas and Georgia; among whom are the Rev. Drs Caldwell, Waddel, Leland, Palmer, Cummings, and Furman, and Messrs Capers, Hooper, Empie, and Brantley.

LUTHERAN CHURCH. It is stated in the last annual address of the General Synod of this church, that there are 300 Lutheran Churches in the United States, and 175 ministers. These churches constitute five Synods, viz. the Synod of Pennsylvania, of New-York, of North Carolina, of Ohio, and of Maryland. It is supposed that the number of Lutherans throughout the world is about 20 millions. Germany, including Hungary, Prussia, and France, is said to contain more than 17 millions of Lutherans. Besides these there are 900,000 in Denmark. They are also found in Sweden, Lapland, Finland and Russia.

BAPTIST TRACT SOCIETY. An association has been formed in Washington, D. C. called the "Baptist General Tract Society." It is made a *general* Society, probably with the view of its exerting the extensive influence in favour of that denomination of Christians, which the American Tract Society does in favour of the Calvinists.

Wednesday evening a Sermon was preached before the Greek Committee at the Old South, by the Rev. Mr Dwight, from these words:—"*Thou shalt love thy neighbour as thyself.*" A collection was taken, amounting to 271 dollars.

MISSIONS.

SOUTH AFRICA. The principal missionary establishment is at Cape Town, the capital of the colony at the Cape of Good Hope. The population amounts to upwards of 18,000; consisting of upwards of 7000 whites, and about as many slaves. The rest are chiefly free blacks and Hottentots. There are four missionaries stationed at this place, all supported by different societies. There are schools attached to all these missions.

Among the Hottentots there is a mission at Stellenbosch, 26 miles westward of Cape Town. There are also missionaries established at the following places, viz. at *Gnoenckloof*, 40 miles north of Cape Town,—*Pearl*, 45 northeast do.—*Tulbagh*, 100 miles northeast do.—*Gnadenthal*, 130 miles east by north do.—*Pacaltsdorp*, 300 east do.—*Bethelsdorp*, 600 east do.—There is also an establishment at *Enon*, on the White river, near Algoa Bay, and one at *Theopolis*, about 60 miles northeast of Bethelsdorp. These establishments are, about one half of them, conducted by the United Brethren, and the rest are under the patronage of the London Missionary Society, and the Wesleyan Missionary Society.

In the eastern part of the colony is a district called Albany district. In this district the Wesleyan Missionary Society support missionaries at Graham's Town and Salem.

There is also a mission established among the Caffres,—a race differing essentially both from Hottentots and Negroes, and inhabiting the country on the western coast of Africa, as you proceed northerly from the province of the Cape of Good Hope. The missionaries here are supported by the Wesleyan Missionary Society.

At Griqua Town, about 700 miles N. E. of Cape Town, is a mission under the patronage of the London Missionary Society. This mission was commenced in 1802. About 40 miles to the eastward of this establishment, is another at Campbell, under the patronage of the same Society.

At various other places in South Africa, the London Missionary Society have establishments under its patronage. The principal of these is at Lattakoo, about 900 miles N. E. of Cape Town.

The Wesleyan Missionary Society has an establishment at Maquasse, north of the Yellow river, and also one at De-la-Goa Bay, on the east coast of South Africa. Both these were commenced in 1823. There are also some other places of less consequence where both the London and Wesleyan Missionary Societies have Catechists.

Of the African Islands we are told that the Imaum of Muscat has entered into a treaty with the Governor of Mauritius, for the total abolition of the slave trade throughout his dominions. It is said also that the trade appears to be resolutely suppressed by King Radama, in Madagascar.

MAURITIUS. This island, which is also known by the name of *Isle of France*, contains about 70,000 inhabitants, chiefly French colonists and blacks. It belongs to Great Britain. The London Missionary Society established a mission here in 1814.

MADAGASCAR. The island is said to contain about 4,000,000 inhabitants. It is 800 miles long, and from 120 to 200 broad. It is in a partial state of civilization. There are three missionaries here in the employ of the London Missionary Society.

The London Literary Gazette mentions, that a native of Morocco recently visited Ireland, and found the Irish language perfectly intelligible to him; he can converse with the Welsh, but not so readily.—This is by no means impossible, or perhaps improbable, yet we should like further confirmation.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR REED,—In your last paper, you inquire whether something cannot be done to awaken the community to a sense of their duty to an institution of so much merit, as the *Evangelical Missionary Society in Massachusetts?* I answer YES, undoubtedly. The Society is liberal, in an enlarged sense of the term, and includes many excellent men of different religious sentiments, who discard mere sectarianism, and proceed on catholic principles. Frequently, I hear its friends inquiring, Why is not something done for such a meritorious Society? One says, I subscribed some years ago, and no one has ever called for my money; another says, he does not know where to go, or send, to pay his subscription. Why are there not collecting committees in our various religious societies? Why is there not a systematic and regular application for funds? Why are not subscribers waited on for their annual subscriptions?

Be so kind as to state what the annual subscription is,—who the Treasurer is,—where money can be left,—&c. O.

For the Christian Register.

Letters on the Trinity.—No. 5.

My dear friend,

I shall proceed, in this letter, to quote and explain other texts, which are usually relied upon by the advocates of the doctrine of the trinity. It would be endless to notice all the supposed *intimations* of this doctrine. Those who wish to prove the truth of a system, can *mystify* the Scriptures at will. The new sect of Swedenborgians, as well as others, believe there is a *double* meaning in Scripture, an apparent and real one, or a literal and figurative sense. This may be termed a parabolical style,—one that our Saviour indeed employed for a temporary purpose. But rational persons, in arguing in defence of the trinity, generally discard the texts which serve merely to confirm their adherents in a settled belief on this point, rather than to afford proof of the truth of the doctrine. St Patrick argued that the *three-leaved* trefoil, or clover, illustrated the doctrine of three persons in one God; and some persons, more pious than learned, imagine that wherever three allusions, phrases, or sentences, occur in Scripture, the doctrine of the trinity is implied. Thus the *three* apostles who were with the Saviour on the mount of transfiguration,—the *three* crosses on Mount Calvary,—the *three* days in which Jesus laid in the sepulchre,—&c. are deemed conclusive evidence of this doctrine, by the persons alluded to. But it would be time idly spent to reason with such persons, and I therefore proceed to notice texts of more weight.

"I and my Father are *one*," John x. 30. If God and Jesus were literally the same person, it is not easy to comprehend how they can be two persons. The *sense* of this text undoubtedly is, that Jesus and his Father have but one object, one design. This is manifest from John xvii. 11, "Keep [prayed Jesus for his disciples] through thine own name those whom thou hast given me, that they may be ONE, *as we are one.*" Jesus, then, was *one* with God in the same sense as he desired his disciples might be *one* with him. "And they stoned Stephen, calling upon *God*, and saying Lord Jesus, receive my spirit," Acts vii. 59. The word God, in the Bible, is printed in *Italics*, indicating that it was not in the original, but supplied by the translators, to make, what they deemed, better sense. As the translators of King James' bible (our version) were trinitarian, they have supplied, in many places, a *deficiency*, in rendering texts so as to give a trinitarian meaning. Had it not been for this, the bible would be more free than it is from allusions to a three-fold deity. In fact, these supplements to the sense of Scripture have contributed to perpetuate the doctrine of the trinity, as many persons read the bible not knowing, or being regardless of the fact, mentioned, that all words in *Italics* are no part of the original Scriptures. All therefore that can be made of the text in question, in aid of this doctrine, is the address of Stephen to Jesus, *Receive my spirit*, or soul. It is to be considered that the heavens were *opened* to this first Christian martyr; he saw Jesus standing at the *right hand* of God. It does not follow, however, that his address, under such circumstances, was an act of religious worship; and if it were, I am not able to see how it proves that Jesus and God are one, "the same in substance, equal in power and glory." There is one other text of similar import, "Therefore, the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself *equal with God*," John v. 18.—Dr Macknight, a trinitarian commentator, says the former text might be rendered *as* or *like God*, instead of *equal* with God. Jesus was *as* or *like* God, in that he performed stupendous miracles,—spake as never man spake,—and as God did not give the Spirit unto him by measure, or to a limited degree.

I do not pretend to have referred to all the texts adduced by trinitarians in support of the doctrine. I have quoted and replied to several of the principal ones, and shall in the sequel, name the books in which you can find the most noted texts and arguments examined in an able manner. You will naturally inquire what is my belief in regard to our Saviour, and in what manner it is supported by Scripture. In giving my individual opinions, you will understand that Unitarians do not agree in sentiment on all points any more than their opponents. All who believe in the supremacy of God, in one person, are, strictly speaking, Unitarians, Jews, Mahometans, and Unitarian Christians; still the term is usually applied to the latter, who may be divided into two classes: *Humanitarians*, that is, those who believe in the simple humanity of Jesus, that he was an inspired prophet, above all preceding prophets; and *Arians*, who believe in the pre-existence of Jesus, that he was before all things. I acknowledge myself of the latter class, and believe that Jesus existed before the creation of the world, that *next* to God, he is the most exalted being in the universe. You have doubtless known that many persons style Christians of liberal sentiment, *Socinians*. The founder of this sect, which is nearly extinct at the present day, Socinus, held many opinions, and gave into some practices, which do not characterize Unitarians of the present day. For example, he *prayed* to Christ, supposing he was authorized so to do; and considering also Jesus as the channel through which addresses might be made to God.

The principal arguments in favour of the inferiority of Christ to the eternal and self-existent God, are, I conceive, the following: I. His constant expression of *dependence*. II. His addresses to God as his *Father*. III. His *prayers* to God. IV. His declaration that he did not know when the day of judgment would arrive. V. His assertion of the *superiority* of his Father. VI. His constant averment that he *derived* his authority from God. VII. His committing his soul, or spirit, to God, *at his death*. VIII. The declaration from heaven, *This is my beloved* SON. IX. The omission of the apostles, in their preaching, *after* the ascension of Jesus, of styling him God. X. The current and obvious meaning of the gospels. XI. The analogy between the simplicity of the doctrine of the strict unity with all God's works, natural and revealed.—XII. Christ is the Intercessor, at God's right hand, for his disciples.

Let it not be said, Unitarians disclaim all *mysteries*. We distinguish between things above our capacities, and things that are contradictory to reason, the lamp of God, which he has placed within us. Where mystery begins, religion ends, said the Rev. JAMES FOSTER; and a *revealed* mystery is indeed a contradiction in terms.—Whatever is necessary to our salvation *is* revealed, and if there are mysteries in Scripture, we have nothing to do with them; another age may have them explained. The union of the soul and body is a mystery in one sense, that is, it is above our capacities to understand the union; but the fact involves no absurdity, and therefore is in harmony with our reason.

It is a common accusation, made by Trinitarians against Unitarians, You degrade the Saviour,—You deny the Lord who bought you, &c. It would be an impotent attempt indeed for mortal man to degrade the Son of God; and if establishing the Scripture *fact*, in relation to the rank of our Redeemer, be degrading or denying him, we must be content to be obnoxious to these charges, seeing that we adhere to the word of God. For one, I think the *opposite* belief implies a *lower* rank in the scale of beings than is assigned by Arians to the Saviour. The Trinitarians believe Jesus had a human soul united to a human body, constituting him a perfect man, besides the nature of God, the union of which constituted him God-man; that at the crucifixion the man Christ Jesus only suffered, &c. According to this hypothesis, how did he differ materially from St Peter, in life or death? The latter was filled with the Holy Spirit, worked miracles, and the inspiration of God was upon him. All men may be said to be thus inspired, in a lower degree. If then the deity that dwelt in Jesus, was, at his death, *absorbed* in the Supreme Divinity, a mere man suffered on the cross. Now, Arian Unitarians believe in the pre-existence and *divinity* of Jesus, that the spirit that existed before the creation of the world, and was at the birth of the Saviour united to his body, suffered on the cross; a much higher being than the actual sufferer, according to the Trinitarian view.

It becomes us to discuss this subject with diffidence and awe. The infinite distance between God and man, the vast inferiority of our faculties, should inspire in us profound humility. We should be careful too, while we endeavour to have clear and satisfactory ideas of the object of our worship, that we preserve in our minds exalted ideas of the excellence and greatness of Jesus Christ, who, though he is one degree below the Supreme God, is yet *highly* exalted above all other beings,—is endowed with great powers,—will be the judge of mankind,—"all judgment being *committed* to him." Let us then love and venerate him, who is the image of the invisible God, while we offer our prayers to our Father and his Father; to our God and his God. John xx. 17.

The following anti-trinitarian works may be consulted.

Bible News—by NOAH WORCESTER, D. D.
Trinitarian Review—by same author.
Christ the Son of God—by DAVID MILLARD.
EDDY'S *reasons for his opinions.*
LAMSON'S *Essay on the Two Natures of Christ.*
Sermon at Sparks' Ordination—by Dr CHANNING.
Sermon on the Unity of God, by Rev. Mr THACHER.
Vindication of Unitarianism—by Rev. J. YATES.
Letters on 1 *John* v. 7—by Rev. HENRY WARE, jr.
Essay on the phrase, Holy Spirit—a tract.
Letters on the Ministry, Ritual, & Doctrines of the Episcopal Church, by Rev. JARED SPARKS.
Unitarian Miscellany—by same author.
An Inquiry into the Comparative Moral Tendency of the Unitarian & Trinit. doctrines. by same author.

S. W.

GENEVA CATECHISM. The First and Second parts of the Geneva Catechism are much wanted; those agents for the Publishing Fund who have any on hand to spare, are requested to return them to this office.

JUDGE THACHER.

The following obituary notice of that excell
and enlightened and cheerful Christian,
JUDGE THACHER, is from the Daily Adv
the 13th inst:—

MR HALE,

Having seen announced in your paper the
the late Judge Thacher, I cannot resist a desire
before the public, some of the prominent pa
character, in order that those who did not p
know him, may duly appreciate the motives
ings of those of his friends, who through life h
him in high estimation, and have regarded hi
of the purest and most excellent of men in all
lic and private relations of life. He was bor
mouth, in the County of Barnstable, in the y
and used to delight in tracing back his linea
of those grave, sturdy, and resolute men who
persecution on account of their religious opin
thought even the most undesirable parts of
savage country, with the enjoyment of civil
gious liberty, a paradise compared with the
which they left, where ecclesiastical tyranny o
owed and blighted all the natural and artific
ties which ages of civilization had improved a
ed. His progenitors had for several generatio
pied the same farm in the town of Yarmouth,
always been among the most respectable of
manry of our country. Judge Thacher was
for College by the Rev. Mr Hilliard, then the
of the adjoining town of Barnstable, and afte
Cambridge.

He was graduated at Harvard College in
1776, being contemporary with King, Gore,
Sewall, Dawes, and other distinguished me
through life retained for him those sentiments
tion and attachment which are always eng
among associates in the University, at the
life when friendships originate and become fi
its.

Having prepared himself for the profession
he began the practice of it in Biddeford, Me.
for many years a popular and successful adv
all the counties in that district, in which tern
Supreme Judicial Court were established.
great acuteness of mind, much law learning,
able to bring to his aid in argument more
knowledge on scientific subjects than any of
petitors. Before the adoption of the present
Constitution, he was elected by the Legislatu
commonwealth one of its delegates in Cong
afterwards was successively chosen by the
Maine a member of the House of Representa
Congress, until his appointment to a seat on
preme Judicial Bench of this State, where he
ed for more than twenty years. While in C
Judge Thacher was by no means an undisti
member. The debates of that period will sh
he took an active part in all the important
of the time, and his speeches will be found to
in the midst of frequent irony and sometimes s
ire, much useful information and sound argum
opponents often cowered under the lashes of
ridicule which he bestowed upon what he tho
hollow pretence of patriotism; but such wa
versal opinion of the goodness of his hear
honesty of his views, that no one felt any an
sentment, except in one memorable instance,
his independent and manly conduct did mor
bringing the custom of duelling into conte
any thing which has occured in Congress
since. He refused to fight, and instead of
the opinion even of fighting men, overwhelm
tagonist with confusion.

On the bench of the Supreme Court, Judge
has been a faithful and upright public servi
mind was well stored with legal principles
strong memory enabled him to apply them to
tion which occurred, with great facility. T
ization of the Court until the present year,
of his being relieved by his brethren on acc
advanced years, of that part of the business
quires the most personal assiduity and exp
most fatigue; but his associates upon the b
been often heard to say, that in their co
upon cases argued, his discriminating pow
technical knowledge, and recollection of old
reported, have been invaluable to them. His
independence, impartiality and firmness h
surpassed by none who have adorned the se
tice. But it is in private life, among his fr
in his family, that we are to look for those
blemishes which exhibit the real feature
beauty or deformity that make up the charac
And it is in this department that I would ch
up my departed friend as an example. His
most disinterestedly benevolent and kind;
beings were his friends and brothers. He e
not see faults or he would not acknowledg
Even the poor criminal at the bar had some
of his compassion than suited the stern
justice. He had apologies and palliation
body, and although he often indulged h
proneness to satire in the presence of those
he was called into conflict, no man can rem
he ever said a harsh thing of any one who
He had a vein of wit and humour which
propelled him to put into ludicrous shape
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the war of words; but his heart never took
struggle, and the first appearance of wound
would blunt his weapons and make him gi
to his adversary. No better proof can be
universal admission of the real kindness o
and feelings, than the fact that those who
the most exposed to the keenness of his c
talent, have been his ardent, most constan
shaken friends, till his death. In his do
tions he had no fault unless an excess of k
indulgence be one. He lived a life of patr
plicity. Surrounded by his sons and his
and their children, and sharing the govern
family upon equal terms with a most ex
excellent wife, his humble dwelling was
peace, love and benevolence. It was al
of the most unlimited, frugal hospitality,
human face was received with welcome,
sonages, the President of the United State
foreign noblemen, have partaken of his ho
der his roof, and though they saw nothi
parade, fashion or circumstance there, I d
er they ever received more agreeable in
their visits to the wealthy and powerful.

Judge Thacher was a man of great
reading, and was particularly versed in
and polemic controversy. This was f
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sincere believer in the great doctrines of C
in immortality brought to light by Jesus
future state of retribution. He laughed a
which prevail in the Christian Church,
had some peculiar notions, but he was
It is enough to say that he was a member
Church, for no particle of hypocrisy en
composition. He was a *practical Chris*
whole life would bear to be tested by t
much as the life of any who may hav
faith. His life has been a happy one.

JUDGE THACHER.

The following obituary notice of that excellent man, and enlightened and cheerful Christian, the late JUDGE THACHER, is from the Daily Advertiser of the 13th inst:—

MR HALE,

Having seen announced in your paper the death of the late Judge Thacher, I cannot resist a desire to place before the public, some of the prominent parts of his character, in order that those who did not personally know him, may duly appreciate the motives and feelings of those of his friends, who through life have held him in high estimation, and have regarded him as one of the purest and most excellent of men in all the public and private relations of life. He was born in Yarmouth, in the County of Barnstable, in the year 1754, and used to delight in tracing back his lineage to one of those grave, sturdy, and resolute men who fled from persecution on account of their religious opinions, and thought even the most undesirable parts of this then savage country, with the enjoyment of civil and religious liberty, a paradise compared with the country which they left, where ecclesiastical tyranny overshadowed and blighted all the natural and artificial beauties which ages of civilization had improved and created. His progenitors had for several generations, occupied the same farm in the town of Yarmouth, and have always been among the most respectable of the yeomanry of our country. Judge Thacher was prepared for College by the Rev. Mr Hilliard, then the minister of the adjoining town of Barnstable, and afterward of Cambridge.

He was graduated at Harvard College in the year 1776, being contemporary with King, Gore, Freeman, Sewall, Dawes, and other distinguished men, who through life retained for him those sentiments of affection and attachment which are always engendered among associates in the University, at the period of life when friendships originate and become fixed habits.

Having prepared himself for the profession of law, he began the practice of it in Biddeford, Me. and was for many years a popular and successful advocate in all the counties in that district, in which terms of the Supreme Judicial Court were established. He had great acuteness of mind, much law learning, and was able to bring to his aid in argument more general knowledge on scientific subjects than any of his competitors. Before the adoption of the present national Constitution, he was elected by the Legislature of this commonwealth one of its delegates in Congress, and afterwards was successively chosen by the people of Maine a member of the House of Representatives in Congress, until his appointment to a seat on the Supreme Judicial Bench of this State, where he remained for more than twenty years. While in Congress, Judge Thacher was by no means an undistinguished member. The debates of that period will show that he took an active part in all the important concerns of the time, and his speeches will be found to contain, in the midst of frequent irony and sometimes sharp satire, much useful information and sound argument. His opponents often cowered under the lashes of wit and ridicule which he bestowed upon what he thought was hollow pretence of patriotism; but such was the universal opinion of the goodness of his heart and the honesty of his views, that no one felt any anger or resentment, except in one memorable instance, in which his independent and manly conduct did more towards bringing the custom of duelling into contempt, than any thing which has occured in Congress before or since. He refused to fight, and instead of sinking in the opinion even of fighting men, overwhelmed his antagonist with confusion.

On the bench of the Supreme Court, Judge Thacher has been a faithful and upright public servant. His mind was well stored with legal principles, and his strong memory enabled him to apply them to the question which occurred, with great facility. The organization of the Court until the present year, admitted of his being relieved by his brethren on account of his advanced years, of that part of the business which requires the most personal assiduity and exposes to the most fatigue; but his associates upon the bench have been often heard to say, that in their consultations upon cases argued, his discriminating powers, sound technical knowledge, and recollection of old cases not reported, have been invaluable to them. His integrity, independence, impartiality and firmness have been surpassed by none who have adorned the seat of Justice. But it is in private life, among his friends and in his family, that we are to look for those virtues or blemishes which exhibit the real features of moral beauty or deformity that make up the character of man. And it is in this department that I would chiefly hold up my departed friend as an example. His heart was most disinterestedly benevolent and kind; all human beings were his friends and brothers. He either could not see faults or he would not acknowledge them.—Even the poor criminal at the bar had sometimes more of his compassion than suited the stern demands of justice. He had apologies and palliations for every body, and although he often indulged his natural proneness to satire in the presence of those with whom he was called into conflict, no man can remember that he ever said a harsh thing of any one who was absent. He had a vein of wit and humour which irresistibly propelled him to put into ludicrous shapes the arguments and opinions of those with whom he entered into the war of words; but his heart never took side in the struggle, and the first appearance of wounded feelings, would blunt his weapons and make him give the field to his adversary. No better proof can be given of the universal admission of the real kindness of his temper and feelings, than the fact that those who have been the most exposed to the keenness of his controversial talent, have been his ardent, most constant, most unshaken friends, till his death. In his domestic relations he had no fault unless an excess of kindness and indulgence be one. He lived a life of patriarchal simplicity. Surrounded by his sons and his daughters, and their children, and sharing the government of his family upon equal terms with a most exemplary and excellent wife, his humble dwelling was the abode of peace, love and benevolence. It was also the scene of the most unlimited, frugal hospitality, where every human face was received with welcome. Great personages, the President of the United States and several foreign noblemen, have partaken of his hospitality under his roof, and though they saw nothing of pomp, parade, fashion or circumstance there, I doubt whether they ever received more agreeable impressions in their visits to the wealthy and powerful.

Judge Thacher was a man of great and various reading, and was particularly versed in theological and polemic controversy. This was frequently the subject of his conversation and writings, and it must be confessed, his natural tendency to wit and satire was not always repressed in regard to such subjects. This led some to doubt of his religious impressions. His intimate friends know, however, that he was a sincere believer in the great doctrines of Christianity—in immortality brought to light by Jesus Christ—in a future state of retribution. He laughed at the disputes which prevail in the Christian Church, and perhaps had some peculiar notions, but he was a *Christian*. It is enough to say that he was a member of a Christian Church, for no particle of hypocrisy entered into his composition. He was a *practical Christian*, and his whole life would bear to be tested by the gospel, as much as the life of any who may have doubted his faith. His life has been a happy one. He wanted nothing but comfort, friends, and family love, and he was rich in all these, He never aimed at accumulating property. He has lived for others more than for himself. He has left life just when it was beginning to be worthless. He died in the humble cottage endeared to him by forty years' familiarity, where every thing was the work of his own hands, with the wife of his youth to soothe his last moments, and his numerous children to receive his parting blessing. He has departed in peace with the world, leaving no enemy behind him, but many friends who dwell upon his memory with affection and delight.

This is the testimony of one who has travelled the path of life with him for many years, who has seen him in almost every condition calculated to exhibit his mind and character; and who verily believes that nothing here is exaggerated.

Eccentricities he had, it is true, but they were innocent, sportive and amusing.* No one who had occasion to consult his heart ever found that erring or trifling; and the writer of this will venture to assert, that no man lives, who with such narrow means has bestowed more upon the unfortunate.

It might be said of him, as it was happily said by President Adams, when meeting his venerable old friend, Judge Sewall of York—"Behold an Israelite indeed, in whom there is no guile."

* In allusion to Judge Thacher's sportive manner of conversing, and to the integrity of his heart, the late Hon. George Cabot, who knew him well in Congress, once said as he approached to greet him—"Here comes my old friend, who *sometimes* talks wrong, but *always* acts right."

GENERAL INTELLIGENCE.

STATE ELECTION. By the returns of votes already received, it is put beyond doubt, that Governor Eustis is elected by about the some majority as last year.—The whole amount of votes given this year will probably exceed the amount of last year by about 10,000. The votes in 276 towns stand thus;

For Governor Eustis, -	37,578
For Mr Lathrop, - -	33,235

A majority of Republican Senators are undoubtedly elected.

MUNICIPAL ELECTION. On Monday the inhabitants of this city met in their several wards, and gave in their votes for city and ward officers for the ensuing year. The Hon. JOSIAH QUINCY was re-elected to the office of Mayor without opposition. The Aldermen of last year were also all re-elected.

It is certainly a subject of congratulation, that we have so much evidence as was given on Monday, in the re-election of the city officers, of the prevalence of right views and feelings amongst all orders of the community in relation to the *police* of this city. We speak with no reference to the *political sentiments* but only to the *acts* of the municipal authorities. The boldness and efficiency of the police during the last year, & their persevering spirit of improvement, instead of diminishing (as some feared it would) appears rather to have strengthened the confidence of the people in their city rulers. This augurs well, and gives us ground to hope that in a few years many existing evils will be remedied, and the welfare, reputation, and beauty of the city be greatly advanced.

SPLENDID CHURCH. The Catholics of Montreal are preparing to erect a magnificent cathedral, surpassing in splendour and magnitude any ecclesiastical edifice on the continent of North America. It will be strictly and purely gothic, after the best models extant, will hold *ten thousand* worshippers, and cost *four hundred thousand dollars*. Its length is to be 253 feet—breadth 132, with two towers in front, each 200 feet in height, and is to have seven altars; the high altar at the east, behind which is to be a great window 32 feet by 45. *Philadelphia paper.*

METHODIST SCHOOL. A School is to be opened in Readfield, in Maine, under the direcion of the Maine Methodist Education Society. It is to afford instruction at a moderate expense, in "the principles of the christian religion, in literature and the sciences, combined with a suitable attention to agricultural and mechanical labor." A farm has been presented, on which the school is to be located, and some personal estate for a permanent fund.

The Legislature of New York contemplates holding the next session in the city of New-York—when the Presidential Electors will be chosen. The heavy expense of an extra session will be required in consequence of the choice of Electors not being given to the people.

VIRGINIA. The proposition is suggested in Virginia of calling a convention to amend their constitution, on account of its numerous defects, and especially the inequality of representation in the assembly of Delegates, and the unwieldiness of that body for business.

INCREASE OF LAW REPORTS. Previous to the year 1804, but 8 volumes of indige nous reported cases had been printed in America; and the lapse of only one fifth of a century has added to the number *one hundred and ninety* volumes, exclusive of many valuable reports of single cases. Of these, eighty-nine volumes and part of a few others are occupied with the decisions of the State Courts of Virginia, Massachusetts, New York and Pennsylvania.—*N. A. Review.*

It is announced in a New Haven paper, that Noah Webster, Esq. intends to proceed to England, for the purpose of publishing the large dictionary he promised in his small one 18 years ago.

A NEW PAPER, to be entitled the Gloucester & Burrillville Recorder, is about to be established in the village of Chepachet, a short distance from Providence.

More than ten thousand persons have been vaccinated in Boston since the 10th of January last; half of the number at the public expense.

PUBLIC LANDS. By reports recently made to Congress, the amount of Public Lands surveyed, is 110,008,498 acres; of which 27,492,761 acres have been sold. Between the years 1797 and 1819, the United States sold public lands to the amount of forty-four millions of dollars. These lands were mostly purchased of the Indians at a low rate.

PUBLIC EXECUTIONS. If it were known that, at a given hour, the condemned criminal was to die in silence, almost in solitude—without crowds to excite his hardihood, or sustain his courage—or impart in his last fatal moments, an artificial strength; if the execution were to be announced by the solemn tolling of the bell, and its event made known by the display of a black flag, would not the imagination be much more strongly impressed—would it not picture forth the sufferings of the convict, in colours deeper even than truth—and more than all, would not the horrid spectacle be spared to the eyes of women and children, of a fellow creature's sufferings? A spectacle which must harden and brutalize the mind. *N. Y. American.*

POST OFFICE RECEIPTS. From a statement laid before Congress, by the late Postmaster General, of the gross receipts at each post office in the U. States, for letters and newspaper postage for the year 1822, we have, rather as a matter of curiosity, than useful information, made the following extracts. We have named every office where the receipts exceed $5000. The sum total of the receipts was $1,108,309—of which New York paid about one twelfth. Many of the post offices did not return *two dollars* for their receipts.

Albany,	$11,033	Alexandria, D. C.	$7,030
Augusta, (Ga.)	12,138	Baltimore,	41,442
Boston,	49,923	Canada Mail,	6,165
Charleston,	27,254	Cincinnati,	5,759
Louisville, (K.)	5,244	New Haven,	6,467
New Orleans,	23,251	New York,	92,891
Norfolk,	6,528	Philadelphia,	77,048
Petersburg, (V.)	8,416	Pittsburg,	6,726
Portland,	5,349	Providence,	8,816
Richmond,	17,635	Salem, (Mass.)	5,122
Savannah,	16,727	Washington,	9,398

N. Y. American.

NEW POST OFFICES. The National Intelligencer states that there have been established within the several states and territories, from the commencement of the year 1823 to the end of the first quarter of the present year, *upwards of seven hundred new Post Offices.*

The Hon. RUFUS KING, the senior Member of the Senate of the U. S. has announced that he shall retire from Congress at the close of the present session.

ENLIGHTENED AGE! The presentment of a Grand Jury in Edgecomb county, lately made, was signed by six out of eighteen jurymen, with their ✕ marks.

A CURIOSITY. The marriage ring of Luther and the Nun Catharine Bovreen, his wife, was sold lately by a peasant to a Jeweller at Darmstadt. It has their names engraved on it, and the date of their marriage, June 13, 1525.

INTEMPERANCE. *Deaths from Drunkenness in* 1823.—In New York, 43; Philadelphia, 34; Baltimore, 52; Charleston, 14; Boston, 10; Salem, 6. Total for these six places 159!!

INDIAN SHREWDNESS. When General Lincoln went to make peace with the Creek Indians, one of the Chiefs asked him to sit down on a log; he was then desired to move, and in a few minutes to move farther; the request was repeated, till the General got to the end of the log.—The Indian said, "move farther," to which the General replied—"*I can move no farther.*" "*Just so it is with us,*" said the Chief; "*you have moved us back to the water, and then ask us to move further.*" *Conn. Jour.*

IMPEDIMENTS OF SPEECH. Mr W. Chapman, of Philadelphia, who had been for many years troubled with an impediment, in his speech, accompanied with contortions, and tedious stammerings, succeeded in curing himself, and has opened an establishment in that city, for the cure of those similarly afflicted. Several have been relieved by him, as appears by certificates signed by many distinguished gentlemen, of New York, Baltimore, and Philadelphia. We would recommend this institution to all who are afflicted with impediments in their speech, as we are satisfied, that the high vouchers, which Mr Chapman has received, furnish full evidence of his ability to effect their relief. *Boston Gaz.*

A youth of 18, student of Trinity College, Cambridge, England has been tried and convicted of swindling, for obtaining a copy of Virgil under a fictitious name, and sentenced to two years' imprisonment.

The National Democrat, of Albany, edited by *Solomon Southwick*, has been discontinued for want of patronage.

Congressional Proceedings.

SENATE.

MONDAY, April 5. This day the bill "to abolish imprisonment for debt" was under consideration. Certain amendments to the bill were discussed at considerable length. It was finally ordered to be printed.—On Tuesday the consideration of the same subject was resumed. A motion was made and finally carried to commit the bill to the Committee on the Judiciary "with instructions to inquire into the expediency of providing by law for the release of all persons who may be arrested for debt (by virtue of any process issued from the state court, or court of the United States,) when such person shall render, on oath, a schedule of all their property, and execute an assignment thereof for the benefit of their creditors; and that the committee do futher inquire how far it may be expedient to provide, by law, for the release of such debtors from further liability; making at the same time, suitable provision for the prevention and punishment of fraud and concealment."

WEDNESDAY, April 7. The bill "to allow a drawback on the exportation of cordage made from foreign hemp, was taken up, but was postponed to Monday. The bill relative to the fur trade, as regulated by the treaty at Ghent, was called up, but the Senate adjourned without acting on it.

HOUSE OF REPRESENTATIVES.

SATURDAY, April 3. After some attention to bills of a local nature the House went into committee of the whole on the Tariff bill. Mr Williams spoke in opposition to the bill, and Messrs. Strong of New York, Isaacks of Tennesee, and Cassedy of New Jersey, supported it. When the committee rose the House ordered the bill with its amendmets to be printed, and adjourned.

MONDAY, Ayril 5. Mr Allen of Mass. called up his resolutions fixing a time for the adjournment of the House. The House agreed to consider the resolution, 94 to 90. It was moved that the day of adjournment be the 3d of May. After some discussion the House proceeded to the order of the day, which was the amendments of the Senate to the bill making appropriations for the support of the navy, &c. This subject being disposed of, the consideration of the Tariff was resumed in committee of the whole. This was the subject of discussion during the greater part of this day, Tuesday and Wednesday.

The vote which was taken yesterday, in the House of Representatives, for reducing the proposed duty on Iron from one dollar and twelve cents per cwt. to ninety cents, we understand, jeopardizes the whole bill for a revision of the tariff of duties on imports. With this amendment of the bill, some of its warmest friends become its opponents, or at least indifferent to it. The fate of the bill is therefore now more doubtful than ever. *Int.*

ORDINATION.

On Tuesday, 13th inst. the Rev. Elam C. Clarke over the Pacific Congregational Church and Society in Providence. Sermon by the Rev. Dr McAuley, of N.Y.

MARRIED,

In this city, by the Rev. Mr Ware, Mr B. T. Loring to Miss E. J. Head.

Mr William F. Sawyer to Miss Mary Hanson.

Mr William Dean, merchant of Salem, to Miss Lydia Rowell, of Boston.

Mr Augustus Aspinwall to Miss Martha D., daughter of the late George Higginson, Esq.

In Beverly, by Rev. Dr Abbot, Capt John E. Giddings to Miss Martha T. Leach—Mr Gideon Woodberry to Miss Lucy Woodberry.

In Medford, by the Rev. Mr Bigelow, Ebenezer Davis to Miss Mary H. Skinner.—Mr Willard Butters to Miss Dolly Nickson.

In Chelmsford, by the Rev. Mr Allen, Mr Jonathan Bowers to Miss Ann Coburn.

In Beverly, on Sunday evening, by the Rev. Dr Abbot, Capt. Aaron Foster to Mrs Ann C. Blasdel of Lynn.

In Wilmington, (Mass.) on the 13th inst Dr Walter Price Bartlett Judson, of Bridgewater, to Miss Hannah Thompson, daughter of Benjamin Thompson Esq. of Wilmington.

In Providence, by the Rev. Mr Edes, Mr Joseph Stacy, of Boston, to Miss Mary Ann, daughter of Mr Nathan Hastings, of Providence.

DIED,

In this city, yesterday, Capt. John Spear, aged 75, a revolutionary patriot.

Yesterday morning, Mrs Esther, wife of Mr Harvey Bates, aged 34.

On Friday last, Mr David Forsaith, for twenty years an intelligent and industrious merchant, aged 52.

In Lynn, Mr Henry Richards, aged 68.

In Philadelphia, on Wednesday morning last, in the 73d year of his age, the Rev. William Rogers, D. D.—a man of many virtues, and whose memory will long be dear to his friends.

In this city, on Saturday morning, Abiel Winship, Esq. for many years a respectable merchant of this city, aged 55.

In Salem, Mr George W., son of Mr Asa Kimball, aged 19—Mr Joshua Jewett, merchant, aged 23.

In Roxbury, on Saturday morning, Mrs Frances, widow of the late Thomas Williams, Esq.

In Philadelphia, Mr Eugene L. Brown, son of the celebrated Charles B. Brown, a youth of uncommon talents and promise.

Recollections of Jotham Anderson.

JUST Published, and for sale at the Counting Room of the Christian Register, and at the principal Book-stores in this city, "The Recollections of Jotham Anderson, Minister of the Gospel.—I have been young, and now am old. O magnify the Lord with me, and let us exalt his name together." April 16.

Questions to Trinitarians.

JUST published at this office, "Questions to Trinitarians," price 12 cts. per doz. First American from the third London Edition. Apiil 16.

Young Ladies' Academy.

THE Rev. J. L. BLAKE has removed from Derne street, to No. 23 Greene street. His school is now open for young ladies in the higher branches of education. April 16.

Dr Bancroft's Sermon.

FOR sale at this office a few copies of Dr Bancroft's Sermon at the ordination of Rev. Mr Bigelow, of Medford.

Middlesex Bible Society.

THE annual meeting of the Middlesex Bible Society will be holden at Wood's Hotel, Woburn, on Wednesday, April 28. The Directors will meet at 9 o'clock A. M. and other members at 11 o'clock, precisely. At 2 o'clock P. M. there will be a Sermon at the meeting-house, by the Rev. Jacob Coggin, of Tewksbury, and a collection in aid of the funds of the Society. A punctual attendance is requested.
April 16. SAMUEL SEWALL, *Secr'y.*

Collection of Hymns.

NEXT month will be published, a third impression of the second edition of the NEW-YORK COLLECTION OF HYMNS.

An index of first lines is added to the second edition, and many other improvements will be found to have been made in it. The work being now stereotyped, Societies who adopt it are guaranteed against any typographical errors, or future alterations, except such additions as may be thought advisable to make, and which will always be published separately, and in a form to be bound up with the present volume.

It would be invidious to make any comparisons of this Collection with others professing similar objects and founded on similar principles. The compiler of the New York collection wishes to see the success of those principles, and he is willing to believe that the public are sufficiently enlightened to institute a comparison of the merits of the different works offered to their acceptance.

The supply of the New York collection, has been, for a time interrupted by the unexpected demand for the last impression. Arrangements are made to prevent this in future.

☞Orders for the work will be received at the counting room of the Christian Register. April 2.

Gospel Advocate.

JUST PUBLISHED by J. W. Ingraham, Franklin Avenue, Court-street, the Gospel Advocate, for April, 1824.

CONTENTS.

Theological; The Gospel Covenant, No. IV—Sermon, No. XXII. On Psalm cxxii. 7–9; the Means by which the prosperity of the Church may be promoted—On altering the Book of Psalms and Hymns in Metre—On bowing at the name of Jesus, when repeated in the Apostles' Creed—History of St James' Church in Greenfield, Mass.—*Review.* Spiritual Gleanings: or Select Essays, with Scripture Mottos. By Mary Grafton.

Religious Intelligence; General Convention of 1823, North Carolina, contined; South Carolina—*Literary*: American edition of Hooker's Work's, and Archbishop Potter on Church government—Acknowledgement of Donations to Domestic and Foreign Missionary Society of Protestant Episcopal Church—Acknowledgement of donation by Ladies of St Paul's Church, Boston—Acknowledgement of Donation by Ladies of St Mary's Church, Newton—To Correspondents. April 9.

Mr. Flint's Sermon.

JUST published, and for sale at this office, "A Discourse, in which the doctrine of the Trinity is examined; and some remarks made on Calvinism; delivered at Chhasset, in two parts, on the morning and afternoon of Lord's Day, December 7, 1823—by JACOB FLINT, Minister of that town."

POETRY.

INVOCATION TO SPRING.

BY MONTGOMERY.

Winter! retire,
Thy reign is past;
Hoary sire!
Yield the sceptre of thy sway,
Sound thy trumpet in the blast,
And call thy storms away:
Winter! retire;
Wherefore do thy wheels delay?
Mount the chariot of thine ire,
And quit the realms of day.

On thy state,
Whirlwinds wait;
And blood-shot meteors lend thee light;
Hence, to dreary arctic regions
Summon thy terrific legions;
Hence, to caves of northern night
Speed thy flight.

From halcyon seas
And purer skies,
O southern breeze!
Awake, arise;
Breath of heaven! benignly blow,
Melt the snow;
Breath of heaven! unchain the floods,
Warm the woods,
And make the mountains flow.

Auspicious to the Muse's prayer,
The freshening gale
Embalms the vale,
And breathes enchantment through the air;
On its wing
Floats the Spring,
With glowing eye and golden hair;
Dark before her Angel-form,
She drives the Demon of the storm,
Like Gladness chasing Care.

Extract from a French Ode to the Sea.

Rome—Athens—Carthage—what are they?
Spoiled heritage, successive prey;
New nations force their onward way
And grasp disputed reign;
Thou changest not: thy waters pour
The same wild waves against the shore,
Where liberty had breath'd before,
And slavery hugs his chain.

States bow! Time's sceptre presses still
On Appenine's subsiding hill;
The steps of ages, crumbling slow,
Are stamped upon his arid brow;
No trace of time is left on thee,
Unchanging sea!
Created thus, and still to be.

Sea! of almightiness itself th' immense
And glorious mirror! how the azure face
Renews the heavens in their magnificence!
What awful grandeur rounds thy heaving space!
Thy surge two worlds eternal-warring sweeps,
And God's throne rests on thy majestic deeps.

Miscellanies.

[SELECTED FOR THE REGISTER.]

The way to be happy.

How much it would conduce to our happiness to be select in our friends and books,—to choose them both for their good sense and knowledge,—to be contented with a small but certain income,—to have no master and but few servants,—to be without ambition, envy, avarice, or a law-suit,—and to preserve our health by exercise, instead of medicine.

SCALIGER used to say, that he could not comprehend the causes of three things:—the interval of an ague, the motion of the sea, and the nature of his own memory.

Description of Hell.

A future state was believed and taught among the Danes and Saxons, prior to the introduction of Christianity into the isle of Britain. They called the place of punishment Nistheim, or the abode of evil, where Hela dwelt; whose palace was anguish; her table, famine; her waiters, expectation and delay; the threshold of her door, precipice; her bed, leanness; and her looks, terror.

Society.

Man is inconsiderable by his single exertions; it is only by uniting his efforts with those of his species, that he produces any thing of consequence. The bee is a small insect, and the ant still smaller, yet by association they build themselves a name and a monument more durable than the solitary lion can boast.

The wisdom of God appears in afflictions.—By these he separates the sin which he hates from the son which he loves. By these thorns he keeps him from breaking over Satan's pleasant pastures, which would fatten him indeed, but only to the slaughter.

If there be a pleasure on earth which angels cannot enjoy, and which they might envy man the possession of, it is the power of relieving distress. If there be a pain which devils might pity man for enduring, it is the deathbed reflection that we have possessed the power of doing good, but that we have abused and perverted it to purposes of ill.

[From the National Intelligencer.]

Baltimore, March 10, 1824.

MESSRS. GALES & SEATON,

Gentlemen: From the polite and friendly reception which you have always given to the communications I have hitherto made to you, I once more have to ask the favour of you to give a place to the enclosed in your widely circulating paper; in doing which, you will add to the many obligations I am already under, and particularly oblige your many friends in this city. If more agreeable to you, you may head the piece,—"By request." With great respect, I am, dear Sirs, your obedient servant.

[*We comply with this request with sincere pleasure; for we consider the extracts honourable to the writer, equally as a parent, and a man.*—EDITORS.]

From the Salem Register.

THE PRESIDENCY.

Of a kindred character with the attack on the manners and temper of Mr Adams, is that on his religious character. We understand the advocates of one of the candidates have asserted, that *he* was the only one who had not abandoned the religion of his fathers—thus imputing to Mr Adams, and the other candidates, a disbelief in Christianity. No attack, so far as regards Mr Adams, could be more unfortunate;—for we believe no statesman of the present or any former period, has had a more thorough persuasion of the truth of Christianity, or has more uniformly performed the duties required of the disciples of that religion. Fortunately, we are not left to conjecture, as it relates to Mr Adams' opinions on this subject; but we have them from his own pen, in the most striking and impressive manner. When Mr Adams was minister in Russia, he left part of his family behind him in Quincy. A series of letters written by him whilst there, to his son, is expressly devoted to his remarks on the Christian religion, and the book which contains its history and precepts. If the public could possess this little volume, they would never question the manners, temper, or Christian principles of Mr Adams. But, to a request made within a few months, by a Christian society, for permission to publish these letters, Mr Adams has given a refusal. When they can be published, without any suspicion of the motives for publication, we have no doubt they will be given to the world, and will add another illustrious testimony of greatness to the truth of our religion. Although these letters have never been printed, many manuscript copies of them have got abroad, and hundreds have read them, and they have been introduced into some private schools. And we trust, when the purpose for which we quote them, to defend Mr Adams against a most cruel attack, is considered, we shall not be charged with piracy, in making a few extracts from them.

Our quotations will be confined to two points—Mr Adams' *opinion* of the *Bible*, and the *religion* it inculcates—and his opinion of the operation and government of the *passions*.

Extracts of letters from John Quincy Adams to his son.

"In your letter of the 10th of January, to your mother you mention, that you read to your aunt a chapter in the Bible, or a section from Dr Doddridge, every evening. This information gave me great pleasure; for, so strong is my veneration for the Bible, so strong my belief that, when daily read and meditated upon, it is, of all books in the world, that which contributes most to make men good, wise, and happy; that the earlier my children begin to read it, and the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that they will prove useful citizens to their country, respectable members of society, and a real blessing to their parents."

"I advise you, my son, in whatever you read, and most of all in reading the Bible, to remember, that it is for the purpose of making you wiser, and more virtuous. I have for myself, for many years, made it a practice to read through the Bible once every year; I have always endeavoured to read it with the same spirit and temper of mind which I now recommend to you; that is, with the intention and desire that it might contribute to my advancement in wisdom and virtue; my desire is indeed very imperfectly successful; for, like you, and the apostle Paul, I find a law in my members warring against the law of my mind. But as I know it is my nature to be imperfect, so I know that it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God for the aid of his spirit to strengthen my good desires, and subdue my propensities to evil; for it is from him that every good and perfect gift descendeth. My custom is, to read four or five chapters of the Bible every morning, immediately after rising from bed; it employs about an hour of my time, and seems the most suitable manner of beginning the day."—"Every time I read the Bible, I understand some passages which I never understood before."—"Heaven has given to every human being the power of controlling his passions; and if he neglects or loses it, the fault is his own, and he must be accountable for it."—"It is essential, my son, in order that you may go thro' life with comfort to yourself, and usefulness to your fellow creatures, that you should form and adopt certain rules and principles for the government of your conduct and temper; unless you have such rules and principles, there will be numberless occasions in which you will have no guide for your government, but your passions. It is in the Bible you must learn these rules and principles."

Speaking of those parts of the Scriptures that appear mysterious, he says—"All this is undoubtedly marvellous and above our comprehension; much of it is clearly figurative and allegorical; nor is it easy to distinguish what part of it is to be understood in a literal, and what in a symbolical sense—but that which it imports us to understand, is plain. The great and essential principles on which our duties and enjoyments depend, are involved in no obscurity."—"When one of the personages in one of Terence's comedies, the first time uttered in the Theatre the line, "Homo sum, et humani a me nil alienum puto,"* an universal shout of applause burst from the whole audience, and that in so great a multitude of Romans, and of Deputies from the nations, their subjects and allies, there was not one individual but felt in his heart the power of this noble sentiment. Yet, how feeble and defective is it, in comparison with the Christian commands of charity, as unfolded in the discourses of Christ, and enlarged upon in the writings of the Apostles. The heart of man will always respond with rapture to the sentiment, when there is no selfish, no unsocial passion at work, to oppose it. But the command to lay it down as the great fundamental rule of conduct for human life, and to subdue and sacrifice all the tyrannical and selfish passions, to preserve it—this is the peculiar and unfading glory of Christianity—this is a conquest over ourselves which, without the aid of a merciful God, none of us can achieve, and which it was worthy of his special interposition to enable us to accomplish."

"In my last, I shewed you, from the very words of our Saviour, that he commanded his disciples to aim at perfection; and that this perfection consisted in self-subjugation and brotherly love, in the complete conquest of the passions, and in the practice of benevolence to our fellow-creatures, including among them our most inveterate enemies."—"You will there find proved the duty of totally subduing the passions. It is sometimes objected that this theory is not adapted to the infirmities of human nature; that it is not made for a being so constituted as man; that an earthen vessel is not formed to dash against a *rock;* that in yielding to the impulse of the passions, man only follows the dictates of his nature; and that, to subdue them entirely, is an effort beyond his power.—The weakness and frailty of man, it is not possible to deny; it is too strongly attested by all human experience, as well as by the whole tenor of the scriptures; but the degree of weakness is to be limited by the efforts to overcome it, and not by indulgence to it. Once admit weakness as an argument to forbear exertion, & it results in absolute impotence. It is also very inconclusive reasoning, to infer, that, because perfection is not absolutely to be obtained, it is therefore not to be sought. Human excellence consists in the approximation to perfection;—and the only means of approaching to any term, is by endeavouring to obtain the term itself.—With these convictions upon the mind, and with a sincere, honest effort to practise upon them, and with the aid of a divine blessing, which is promised to it, the approaches to perfection may at last be so great, as nearly to answer all the ends that absolute perfection itself could attain."

"In order to preserve the dominion of our own passions, it behoves us to be constantly and strictly upon our guard, against the influence and infection of the passions of others. This caution is all necessary in youth; and I deem it the more indispensable to enjoin it upon *you;* because, as kindness and benevolence comprise the whole system of Christian duties, there may be, and often is, great danger of falling into error and vice; merely by the want of energy to resist the example, or the enticement of others. On this point, the true character of Christian morality appears to have been misunderstood, by some of its ablest and warmest defenders.—In Paley's 'View of the Evidences of Christianity,' there is a chapter upon the morality of the Gospel; in which there is the following passage:—'The truth is, there are two opposite descriptions of characters, under which mankind may generally be classed. The one possesses vigour, firmness, resolution; is daring and active, quick in its sensibilities, jealous of its fame, eager in its attachments, inflexible in its purposes, violent in its resentments. The other meek, yielding, complying, forgiving, not prompt to act, but willing to suffer, silent and gentle under rudeness and insult, suing for reconciliation, where others would demand satisfaction, giving way to the pushes of impudence, conceding and indulgent to the prejudices, the intractibility of those it has to deal with. The former of these characters is, and ever hath been, the favourite of the world. It is the character of *great men.* There is a dignity in it, which universally commands respect. The latter is poor spirited, tame, and abject. Yet so it happened with the *founder* of Christianity, the latter is the subject of his commendation, his precepts, his example; and that the former is no part of its composition.' Dr Paley is, in this place, adopting the opinion of Soame Jennings, whose essay upon the internal evidence of Christianity, he very strongly recommends; but I cannot consider it as an accurate and discerning delineation of character, or as exhibiting a correct representation of Christian principles.—The founder of Christianity did, indeed, pronounce distinct and positive blessings upon the poor in spirit, (which is by no means synonymous with the poor spirited,) and the meek; but in what part of the Gospel did Dr Paley find him countenancing by commendation, precept, or example, the tame and abject? The character which Christ assumed upon earth, was that of Lord and Master. It was in this character that his disciples received and acknowledged him. The obedience that he required was unbounded; infinitely beyond that which was claimed by the most absolute earthly sovereign over his subjects. Never, for one moment, did he recede from the authoritative system. He preserved it in washing the feet of his disciples. He preserved it in his answer to the high priest. He preserved it in the very agony of his exclamation upon the cross, 'Father, forgive them, they know not what they do.' He expressly declared himself to be the prince of this world and the son of God. He spoke as one having authority, not only to his disciples, but to his mother, his judges; to Pilate the Roman Governor, to John the Baptist, his Precursor. And there is not in the four Gospels, one act, nor one word recorded of him (excepting in his communion with God,) that was not a direct or implied assertion of authority. He said to his disciples, (Matthew, xii. 29.) 'learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.' But where did he ever say, learn of me, for I am tame and abject? There is certainly nothing more strongly marked in the precept and example of Christ, than the principle of stubborn and inflexible resistance, against the impulses of others to evil. He taught his disciples to renounce every thing that is counted enjoyment on earth; to take up their cross, and suffer all ill treatment, persecution and death, for his sake. What else is the book of Acts, than a record of the faithfulness with which these chosen ministers of the Gospel carried these injunctions of the Gospel into execution? In the conduct and speeches of Stephen, and Peter, of John, or of Paul, is there any thing indicating a resemblance to the second class of characters, into which Dr Paley divides all mankind. If there is a character upon historical records, distinguished by a bold, intrepid, tenacious, and inflexible spirit, it is that of St Paul. It was to such characters, only, that the commission of teaching could be committed with certainty of success. Observe the expression of Christ to Peter, (Matthew x. 18,) 'and I say unto thee, that thou art Peter, (a rock,) and upon this rock will I build my church, and the gates of hell shall not prevail against it.' Dr Paley's Christian is one of those drivellers, who, to use a vulgar adage, can never say *No*, to any body—the true Christian is the '*Justum et tenacem propositi virum*,'* of Horace. The combination of those qualities, so essential to the heroic character, with those of meekness, lowliness of heart, and brotherly love, is what constitutes that moral perfection, of which Christ gave an example in his own life, and to which he commanded his disciples to aspire. Endeavour, my dear son, to discipline your own heart, and to govern your conduct by these principles thus combined. Be meek, be gentle, be kindly affectionate to all mankind, not excepting your enemies. But never be tame or abject; never give way to the pushes of impudence, or show yourself yielding and complying to prejudices, wrong-headedness, or intractability, which would lead or draw you astray from the dictates of your own conscience, or sense of right. 'Till you die, let not your integrity depart from you.' Build your house upon a *rock;* and then let the rains descend, and the floods come, and the winds blow and beat upon that house, it shall not fall, for it will be founded upon a *rock.* So promises your blessed Lord and Saviour, and prays your affectionate father."

"The principles and rules of composition, derived from Greek and Roman schools, and the examples of their principal writers, have been so generally adopted in modern literature, that the style of the Scriptures, differing so essentially from them, could not be imitated without great affectation. But, for pathos of narrative; for the selection of incidents that go directly to the heart; for the picturesque of character and manners; the selection of circumstances that mark the individuality of persons; for copiousness, grandeur, and sublimity of imagery; for unanswerable cogency and closeness of reasoning; for irresistible force of persuasion; no book in the world deserves to be so unceasingly studied, and so profoundly meditated upon, as the Bible." "Be careful not to let your reading make you a *pedant*, or a bigot; nor to puff you up with a conceited opinion of your own knowledge; or make you intolerant of the opinions which others draw from the same source, however different from your own. And may the merciful Creator, who gave the Scriptures for our instruction, bless your study of them, and make them to you fruitful of good works."

The aforegoing are extracted from eleven long letters, covering more than seventy pages of manuscript. Such is the man, the father, who is charged with having passions uncontrouled, and apostatising from the religion of his forefathers. In this whole series of letters, there are no sectarian or controversial views. The public, from these extracts, can judge of the temper and Christian principles of Mr Adams. We leave them to draw their own conclusions, without any commentary from us.

FENELLA.

* I am a man, and nothing which relates to man can be foreign from my bosom.

* The man who is just and firm to his purpose.

School for Young Ladies.

A SCHOOL for Young Ladies will be opened in Easton, on the first Monday in May, under the superintendence of Rev. LUTHER SHELDON, assisted by a female Instructress. Board in good families may be obtained at the low price of $1,00 per week. Tuition 2,00 per quarter. April 9.

CHRISTIAN REGISTER:

Published every Friday at No. 4, Spear's Buildings, Congress street, for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

Persons who are disposed to act as agents, in towns where no agents are named, will please to forward their names.

Every person who may procure *five* responsible subscribers, for a year, shall receive a sixth copy *gratis*.

Boston;—Printed by John B. Russell.

CH

VOL. III.

Miscellanies.

UNITARIANISM IN SCOTLAND.

In our last we gave an extract from an A
of the Rev. DAVID LOGAN, Unitarian minis
Dundee, Scotland. The Philadelphia 'Chri
from which we took the account we gav
week, furnishes also another extract, wh
preceded by the following remarks:

With frankness and true christian simplicit
preacher next reminds his people that he expec
them, 1. Independency both in thinking and
for themselves; 2. the defence of their princip
the assembling of themselves together; 4. the
ing of their doctrine by their conduct; 5. bro
love towards one another; and, 6. indulgence t
minister's labours. He then addresses the fathe
brothers, the sisters, and the children of his
and implores for them all the divine benediction

The author is a devoted champion of religio
erty. He is ardent and courageous in the mainte
of unpopular truth. His spirit is moved at the co
plation of that cowardice which would betray th
of causes; and the most eloquent passage of the
dress" is that in which he calls upon his new flo
stand forward in defence of their christian prin
We cannot forbear quoting it;

"But farther, my friends, there is exp
from you likewise a serious attention t
precept, '*Hold fast that which is good.*' I
you, in zeal, to be '*the good soldiers of C*
You are exhorted, not only to be inquirer
also to be defenders, and defenders firm
unwavering. How easy comparatively
your compliance with the exhortation! If
was a time, my brethren, when to avo
truth was to incur the spoiling of your g
and the loss of life itself,—if there was a
when the struggle was no less a struggle
one between conscience and the fear o
dungeon, the gibbet, or the stake, what
those say for themselves, who, on accou
the comparatively little inconveniences to
they might now expose themselves in the
of truth, skulk from her standard, and s
hiding-place amongst the crowd? The bl
the martyrs cries out against them. Those
who braved all the terrors of sanguinary
cution,—who counted not their very live
for the truth,—who fought the good fi
faith, in spite of sword, of fire, of rack,
must they shame the cowardice of him
only because of the annoyance of a relati
the sneer of the bigot, or the fear of any
inconvenience that may now accompa
avowal of truth, would make '*shipwrec
good conscience*,' and would see the cr
truth injured by his desertion. If tho
have given their very lives for the truth
not have excused themselves, had they
even their lives at the expense of truth
and where shall those stand, who, at the e
of truth, have purchased but some palt
venience, which truth might now requir
to forfeit? You fear the hiss of the serp
you? What if you had to brave the sting
serpent! What if bigotry not only mock
but martyred you! What if the call t
to the standard of truth,—what if that c
come to you when the Author and Fini
your faith arose, proclaiming, '*He tha
not up his cross to follow me is not worthy*

REPENTANCE AND CONVERSION

The following very fine remarks, under this h
from the Unitarian Miscellany, for Marc

REPENT YE, AND BE CONVERTED, is th
and constant call from Heaven to earth
God to man, from the universal Father t
telligent offspring, from Him who alone
to the weak and erring creatures of his
It was made and repeated in the early
the world. It was echoed in the thu
Mount Sinai. It burst from the upbrai
of the prophets of Israel. Then a v
heard proclaiming it from the depths of
wilderness; the voice of that stern and
man who came to prepare the way of t
And then the Saviour himself appeare
men; and through the whole course of
istry he pronounced it with a distinct
thority, and power, which were before u
He commissioned his disciples to preach
all the nations of the earth. They di
it. It still is preached; and it must co
be preached; it must be reiterated in
and addressed to the hearts and consci
men, so long as they continue to be
long as they have passions and appetite
inclinations, hopes and fears—so long
fection is their lot, and happiness thei

[The writer next proceeds to a particular ex
of the question, What is Repentan

We may assert in the first place, tha
be merely sorrow for our offences. A
never satisfactorily answer the deman
religion; the tears of a contrite hour ca
away the stains of a guilty life,—n
stain of a single guilty act. "God
worketh repentance," says Paul, and
certainly is its natural tendency; but
not tell us that it *is* repentance, be
godly. Christian repentance includes
portant circumstance of reformation.
pent, we must not only bewail our si
them; we must not only confess th
guilt of pursuing the broad road, b
once into the path of righteousnes